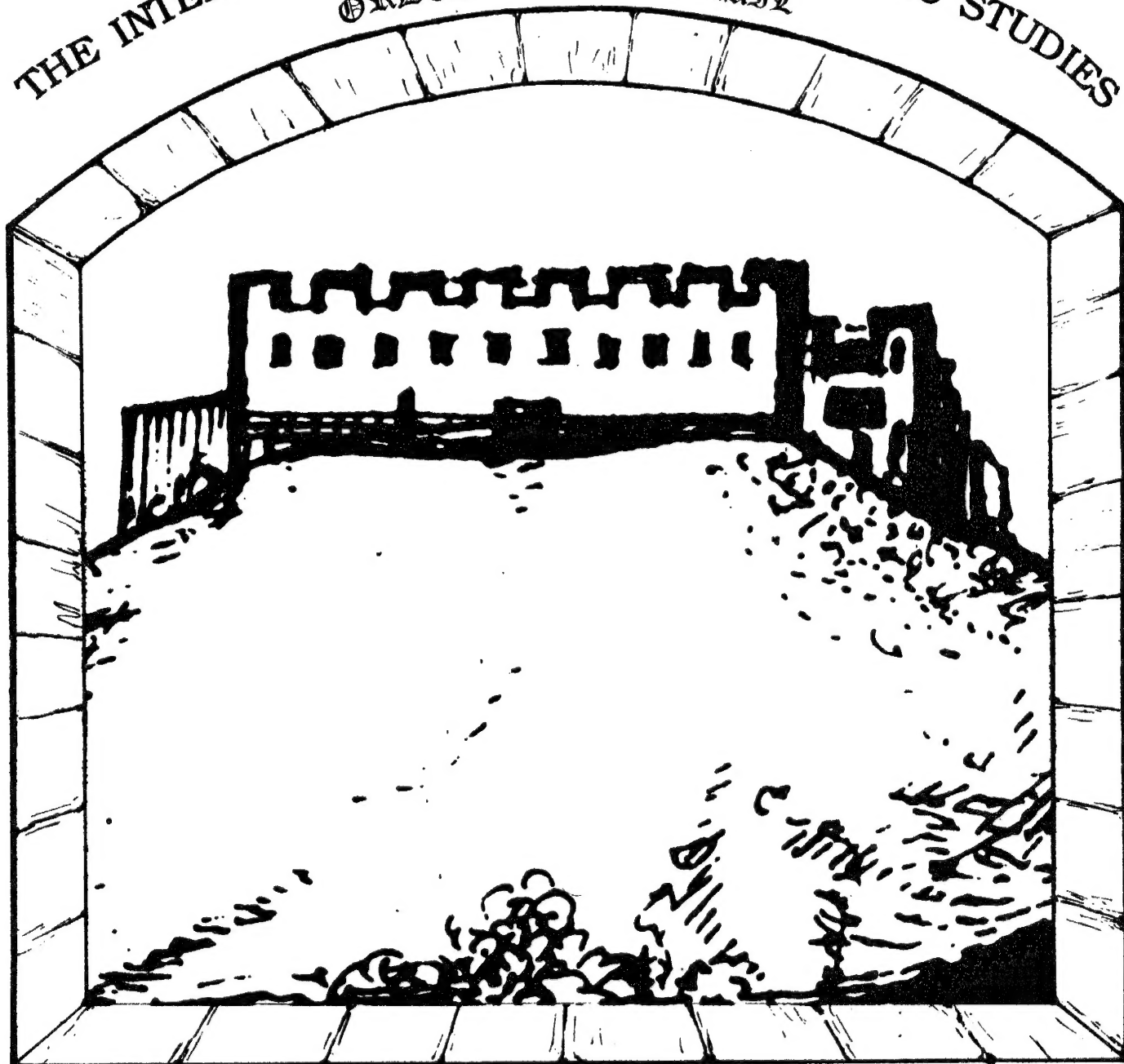


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THE INTERNATIONAL COLLEGE OF ESOTERIC STUDIES ORDER OF THE GRAIL



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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN



Greetings C Unknown and Silent Ones!

HAVE READY: NOTES "FOURTEEN".

The seeming strangeness to modern man of the method Martinism urges is due to the fact that the viewpoint of man today as it touches most matters has been established by those who have lost the perspective of the ancients. Thus, it has come about that the conscious man, that is, the brain man with his five physical senses, is regarded as the only man. Naturally, then, few have understood the significance of the unconscious part of man, and fewer still have dared investigate it. But our so-called teachers have led us even further astray, for they have so completely broken the field of knowledge into so many specialised departments that it is often difficult to accept the fact that all of these separate studies are in reality only parts of one whole.

It is necessary, if man is ever to know himself completely, that he recover his view of the whole, not alone as it applies to the field of conscious knowledge --- but also to the unconscious. Once man so knew himself. His viewpoint embraced both the conscious and the unconscious, and by it he was able to understand both the universe and himself better. He was then a better balanced and more perfectly integrated being than he has ever been since. This is not to say that man has not made some advance over his predecessor in the ancient world. It is to say that that advance would have been much greater if it had been made with a sense of the value of the viewpoint of the whole rather than with a denial of its value to his scheme of knowledge. With the matter of how this viewpoint became lost, Martinism rightly does not concern itself, for in the mystery schools this whole viewpoint was not lost. Martinism has concerned itself only with restoring this viewpoint to its Initiates.

The process is necessarily slow and gradual and demands painstaking co-operation on the part of the Initiate. It consists, first of all, in establishing a harmony between the known and the unknown by means of correspondence, analogy and synthesis. Having accomplished this, one must, step by step, orient himself within this harmonious pattern. Picturesquely, Martinism calls this process the reclamation of the man in exile. It is basically a simple process — practical and effective rather than experimental and uncertain. In spite of this, however, it is often passed over and neglected for the reason that there is an ingrown notion in man that only the abstruse, complex, and difficult to understand have value.

It seems to many therefore, that it is impossible that such a process can be successfully pursued through so simple a means as meditation. Let us not give too much heed to such shortsightedness. Meditation is the very tool, simple though it is, with which we can work exactly to awaken those dormant functions in the unconscious and call them into orderly activity. It is this fact which makes the "Book of Man" so important a part of our study.

Meditation upon symbols has for centuries been resorted to by the devout for the purpose of bringing about the experience called union with God. Perhaps only Martinists have developed it into anything like a graded system. This is not because the technique is difficult, but rather because no pattern or plan could be agreed upon generally that would lead one surely and safely to the desired goal. The effectiveness of the series of connected meditations which you as Unknown Superiors have undertaken, therefore, is something that you will prove for yourself during the remainder of your earthly experience.

You have been given the framework, or pattern, and, step by step, you will discover its meaning out of your practice. That you may not feel that you have been altogether successful so far is natural and no cause whatever to be concerned.

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If you have accepted the reasonableness of the process and have determined to make it a continuing practice and study, you may be assured of success. As with any new skill, the faculties you are now calling into operation need a period of careful training. They have in most cases been dormant for many years; in some cases, they have been denied and thwarted since the time-conscious education began.

Their first efforts at response may, therefore, be expected to be weak.

They may report uncertainly, too, and the material of their reports may appear garbled and senseless. This should not concern us greatly, for we are merely placing symbols in the way of these unconscious faculties in order to awaken them to serious activity. For that reason, we shall make no attempt to interpret. We shall simply record what comes in response to our meditation exercises, either consciously or during sleep, confident that in time meaningful responses will come.

The second leaf of the "Book of Man" brings us to a consideration of what the Kabalists called the second Emanation of Omneity, the Sephirah Chokmah, (Khawk-mah), Wisdom. Our Martinist teachers spoke of this as the intermediate cause of the universe, the dual law, or two-fold manifestation. This indicates that there can be no manifestation without a differentiation into opposites. This second page discussed the law of corporeal duality, the cause which the universe supports, the double nature which governs man, and all that is created and formed by the two great positive and negative forces, to which man is subject, — as well as all creation. Without these polarities no existence could be possible. Man represents the third point, the manifestation in the material plane.

The positive polarity is manifested in man's good traits, his talents and constructive potentials; whereas, his negative polarity is reflected in his faults, physical and intellectual limitations and destructive tendencies.

Chokmah is Absolute Wisdom. The first swirlings of Kether are reflected into wheels of force in Chokmah; emerging from the wheels is the first abstract idea of the Universe, as yet force without form. This Sephirah is known as the Sphere of the Zodiac through which the remainder of manifestation takes place, but at this level form has not yet taken place. Chokmah is the Supernal Father in contrast to the third Sephirah Binah which is the Supernal Mother.

In the Zohar, it is written that when Kether, — "The Holy Aged, the Concealed of all Concealed, assumed a form, he produced everything in the form of male and female, as things could not continue in any other form."

It may be recalled that, early in our work as Men of Desire, we were given instruction from one of our Past Masters to the effect that "the deep symbolism of the two columns holds the key to the oppositions which exist in nature." He also wrote: "It is initiation alone which brings knowledge of the law of equilibrium or the common term which is able to reconcile opposites."

We see, then, that our consideration of the second leaf of the "Book of Man" reminds us of the law of duality and introduces us to the positive, or masculine pole of Omneity's manifestation called Chokmah, or Wisdom. It is the head of the right-hand pillar, which has been called the Pillar of Mercy.

In the Book of Genesis, it is connected with Reshith, "beginning", in the opening words, "In the beginning." This is because the word Reshith is from the root word rosh, meaning head. The Zohar names it Father, and in the Bible it is referred to as Abba, translated Father. All of these terms aim to indicate headship or beginning, and since that quality or aspect of Omneity is judged to be masculine and positive, the term father is descriptive and exact.

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fatherhood
This suggests a male figure, whose fatherhood is represented both by solicitude and positiveness. Whatever we can conceive the eternal masculine or positive pole to be, in an abstract and impersonal way, that we shall call Chokmah. *The Magical Image is that of a bearded male, -- bearded to indicate maturity; the father who has proved his manhood, in other words not the untried virgin male.

One of the names given to Chokmah is Yod of the Tetragrammaton, that is the first letter of the unpronounceable name of Omneity; so the Hebrew letter Yod may be used as a symbol in our meditation. Another symbol is the rod or straight line, representing power. Draw one or the other of these symbols and conduct your nightly meditations as you have been doing this past week, using the same special invocation and then retiring. Make careful notations of the results, for a little later you will discover just what has occurred and why.

--- DISPLAY ILLUSTRATIONS OF THE SYMBOLS ---

* CHOKMAH and the next Sephiroth BINAH are in the World of Briah, - the World of Creation. DUALITY BEGINS IN BRIAH. . . . continued on page Three (a)

Question the brethren on Mystic's Monitor, questions 6 - 10

Inform them for next conventicle they will be questioned on Notes For Students Nos. 4, 5 & 6.

HAND OUT NOTES "FOURTEEN"

ADMONISHMENT:

After having spent the majority of time during the early work in philosophical considerations and intellectual concepts -- the time has come when our work has taken a definite turn towards the practical side of esotericism -- as is evidenced by the actual conventicle work and material that will be handed out in note form. It is the practical applications which are going to bring our conceptualizations to fruition. In fact: it is pointless being involved in this work at this stage if the brethren are not going to use what is being given. The methods being taught are safe and sound. Most of mankind lives in a state of half awareness. The object is to bring ALL our faculties into normal and practical use. Teachers can only point the way...it is up to EACH PERSON to do their own work.

Entry into the Rose-Croix* is also a few steps away. There they will be expected to be teachers, givers out of insights as each person grasps them, ... in other words the time is coming when they will be required to give, which is the opposite of what they are doing now, - right now they are receiving.

These points must be emphasized in a firm but friendly way.

* *for some*

continued from page three

.... Kether/Chokmah/Binah together form the Holy Upper Trinity or Higher World. Kether is in Atziluth, Chokmah & Binah are in Briah. Duality begins in Briah. Kether is the first point to come out of the Great Unmanifest, - the Ain Trinity - and as Number 1, is Unity. Everything exists in Kether, - past, present & future, Kether knows all that was, is, and will be.

Kether differentiates Itself in two polarities, - Chokmah & Binah, because everything that exists other than Absolute Unity manifests through two poles. These two poles are variously named in an effort to understand their opposite qualities:

CHOKMAH (No. 2) BINAH (No. 3)

Father	Mother
Male	Female
Positive	Negative

As will be seen later, Kether is the "Father" who is referred to by Jesus.

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24. Archangels are real beings though they have not physical bodies. Their anthropomorphic forms, as represented in religious painting for example, come from the human mind, which has to have a mental form acceptable to the understanding. More appropriate forms would be pillars of vast force, or profound geometric shapes in accordance with the basic nature of the Sephirah—such would be more in accordance with the real 'appearance' an Archangel would assume.

25. An Archangel is a Lord of Flame, the Lords of Flame being a life evolution previous to humanity—in fact the primal evolution—which laid down the prime stresses of the Universe which are the basis of the physical laws discovered by science. It is impossible to enter into these fascinating fields of esoteric cosmology here, but they can be examined in Dion Fortune's 'The Cosmic Doctrine' (Aquarian Press, London.) The Flame referred to in the title, Lord of Flame, is Divine Fire, which is a highly abstract condition of Will—the myth of Prometheus has relevance to it.

26. It is, generally speaking, easier, and as said before, more suitable, until a fair degree of experience has been attained, to invoke the Archangel of the Sphere rather than the God Name—though the God Name should be dwelt on briefly first to base the meditation or operation on a spiritual level. The force of the Archangel is easier to handle should the potency invoked cause too great an influx of power. The force of the Archangel will, strong as it is, dissipate and disappear more quickly. In invoking angelic help, visualisation of the appropriate colour and playing appropriate music is of great assistance. One can also dwell mentally on those whom the Archangel has helped, for example, with Raphael, the young Tobias, or, with Gabriel, Daniel or the Virgin Mary.

27. In case this should appear as sheer superstition to any reader it might be as well to reiterate that experience is the only proof. And if mental contact is attempted in a spirit of scepticism then the result will be failure—though this failure will be considered success no doubt from the sceptical point of view. In mystical work certain steps have to be taken in faith and this is one of them. The critical faculties should by all means be used *after* a psychic experiment—blind credulity is of use to no-one—but when doing actual work along these lines, belief is necessary, and the controlled use and receptivity of the creative imagination. In Qabalistic words, one does the work in the spirit of Netzach, the Occult Intelligence, but uses one's Hod, whose ethic is Truth, afterwards in analysing the results.

28. Those who are more inclined to credulity on the other hand should beware the superstition that the Archangel is standing there in the room before them. The contact is an inner one. By visualising the appropriate symbols and performing the appropriate invocations one is tuning in one's mental radio to a particular wavelength and this analogy explains how it is possible for several people in different

places to get onto a particular contact at the same time. Much misunderstanding has been caused by taking statements of mystics too literally—the seeing and hearing is done with the inner eye and ear and not with the physical organs. In other words, with the creative imagination.

29. It should be said though that an objective shell can be built up for a psychic force to indwell, but this is not likely to be achieved by anyone who has not undergone a long course of mental training. And anyway, the form would be visible only to someone having 'etheric vision'—a natural psychic. This form of psychism is fairly uncommon and the lack of it causes much heartburning to many esoteric neophytes. However it is no particular advantage to have it—in fact it can be more of a hindrance for it tends to draw the attention entirely to the glamour of astral forms. Esoteric schools train people to perceive on a higher level, to develop a hyper-sensitive intuition, and this, although less sensational to the perceiver, is a far more reliable method of psychic perception.

30. *The Order of Angels*: Much that has been said about the Archangels applies also to the Angels. The Angels are responsible for what might be called the 'mechanics' of a Sephirah and operate in its Yetzirah, or Formative World. God has been called The Great Architect of the Universe, the Angels are His builders. By the same metaphor the Archangels could be regarded as His foremen or overseers.

31. There are, besides the Sephirothic Angels, other Orders, including great and beautiful Nature Beings of the higher types under whom Elementals work. The order of their hierarchy is Archangel, Angel, Elemental Spirit. In the East they are generally known as Devas.

32. Certain Angels work especially with Group Souls of animals, others with Group Souls of nations, that is, under the presidency of the National Angel of the country. A National Angel is best built in the form that holds the ideals of that nation. For example it could take the form in Britain of Britannia or St. George, and in the United States of the Statue of Liberty. Remember that the forms that the potencies indwell are man made.

33. There are other Angels that ensoul the essence of beauty in the various forms of art, whether music, painting, sculpture, poetry or drama. If these arts really touch the higher levels they bring down a great amount of Angelic force which intensifies a hundredfold the appeal to the hearer or onlooker. Ready-built man-made forms for these are, for example, the Nine Muses.

34. It is quite useless expecting contact with these beings if one never thinks of them, therefore if one wants Angelic contacts one must think of the Angels, feel with them, imagine them as they are, great and wonderful forms of light and glory, deep protective presences in contact with God and man, forming a link between. Where Angels speak or send messages to man, they do not exactly send a message in language, but they impress the idea or the meaning of the message very strongly on the mind of the recipient and his subconscious mind supplies appropriate

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words. They are also much concerned with immediate after-death conditions of man and the beasts.

35. An Angel is a perfect entity, it does not evolve. In a way, the lesser Angels are divine automata. In this they are superior to man but they do not have man's potentialities. Man has plucked the fruit of the Tree of the Knowledge of Good and Evil which makes him potentially a God, though only after a long period of travail being strung halfway between the condition of the Angels and the beasts. Man's Path is one of the equilibrium between the opposites, forging the pattern of his humanity. The bestial type of person is really no worse than the one who deviates to the side of the Angels and is 'too good to be true'—in fact the latter can be even more, and literally, inhuman. The glyph of the Pillars is very much of personal as well as Universal application.

36. *The Mundane Chakra*: This is not a good name for the idea it tries to convey, but must be used for want of something better. The Mundane Chakras are, for the most part, planetary attributions, but the astrological forces associated with the planets are properly allocated to the Paths between the Sephiroth, which are psychological states, microcosmic, as opposed to the Sephiroth themselves which are primarily Universal or Macrocosmic.

37. What is implied by the Mundane Chakra is that each of the Sephiroth has some resemblance to the Divine Plan behind certain planets or astronomical forces. The writers of science fiction speak truer than they think for there are life forces on or in or 'in-forming' all the other planetary and stellar bodies but perhaps not in a way readily imaginable to man. Whenever a certain concept takes a grip upon the mind of man in the mass it is a good indication that there is a truth behind it, however fantastic the imaginative speculations may appear. And the truth often turns out to be stranger than the fiction; the limits of man's mind are, in a certain sense, his protection.

38. While astrology is by no means a certain science, there being so many variable factors involved, the development and constant change of the 'zeitgeist' or 'spirit of the times', the similarity in branches of art work and the frequent cases of simultaneous scientific discovery can be considered largely the result of extra-terrestrial influences.

39. *The Spiritual Experience*: This title explains itself and each one is called a Vision. This is misleading because it does not mean a picture thrown into consciousness, but a state of mind or expansion of awareness brought about by realisation of the powers of a Sephirah. It is similar to being 'informed' by an Archangel, as Daniel was by Gabriel, which does not necessarily mean the hearing of any words, or a seeing of any pictorial visions, but a process of being 'in-formed' so that one's psyche acts as a vehicle for, or is permeated by, the powers concerned. Thus is spiritual growth steadily but unspectacularly made.

40. *The Virtue and Vice*: These are not strictly part of a Sephirah itself but are the reactions of the human psyche to it. The Virtue is the quality that the Sephirah should confer and which is essential to the proper working of the powers of that Sephirah. The Vice is the type of unbalance that a Sephirah may cause through human weakness; really a Sephirah has no vice, but the 'Mundane Chakra's' astrological bad influence is put there, sometimes with dubious correctness. However the Vice can sometimes serve as an interesting indicator in an occult school, for human nature being what it is, the unbalance usually manifests first, so that when a student well established in the harmony of Tiphareth starts becoming unaccountably contentious then one can mark it down as a possible symptom of spiritual growth, for it may mean that he is approaching Geburah but has not attained full control of its potencies yet.

41. *The Symbols*: These are images subsidiary to the Magical Image and as already mentioned in the section on Archangels, can be used to make contact with certain aspects of a Sephirah. They can also throw further light on a Sephirah from a different angle pictorially, as the subsidiary titles do verbally.

42. *The Yetziratic Text*: These texts are descriptions of the Sephiroth and Paths as given in a supplement to the Sepher Yetzirah, or Book of Formations, an early Qabalistic document. The language, though obscure, yields much to meditation.

43. The book of texts designates as 'Paths' all the facets of the Tree—the ten Sephiroth and the twentytwo Paths—hence the expression 'The Thirtytwo Paths of Concealed Glory'. It also gives each one a title, called an 'Intelligence', which acts as a very useful subsidiary title to the Sephirah or Path.

44. The translations used are those of Dr. Wynn Westcott, taken from the Hebrew version of Joannes Stephanus Rittangelius printed in Amsterdam in 1642, and with reference to numerous other versions. Dr. A. E. Waite has criticised them as being too eclectic and has offered his own translations which he claimed to be more accurate, but experience has shown the Westcott versions to be more valuable. It can hardly be repeated too often that the Qabalah is a living practical system, not a cut and dried body of authority. Even if Waite's contention is true, that his scholarship is superior to Westcott's, it does not alter the fact that, as far as the modern practical Qabalist is concerned, an intuitive reconstruction of an ancient and probably corrupt text is superior to an unimaginative literal translation.

52. *The Qliphoth*: These demonic forces are best left until a good general idea of the Tree has been assimilated. They are thus also treated separately.

53. *Miscellaneous*: This includes precious stones, plants, animals, perfumes, alchemical terms etc., most of which are highly arbitrary and in any case more in the province of the experienced ritualist. Thus a separate chapter is allocated to this subject also.



Greetings O Unknown and Silent Ones ! HAVE READY: NOTES "FIFTEEN"

The subject of dreams, which has entered our consideration in recent conventicles, is one which illustrates again the necessity of careful thinking lest common conceptions or past superstitions divert our attention from their only value.

It was early discovered that the material of dreams did not arrange itself according to a pattern which the conscious faculties could call logical. That is, events were mixed so far as time was concerned; -- people and places appeared without regard to space or geographical distance, and irrelevant words and meaningless symbols were somehow made to have meaning. The individual was often perplexed and always assigned too much significance, or not enough, to these reports from his unconscious, or subjective, self. Having no conception of the purpose of this unconscious activity of his --- and lacking the understanding to relate it to any pattern, man was prone to regard his dreams superstitiously and fearfully. He, therefore, of necessity sought someone whom he considered wiser than himself to interpret them for him.

This was a mistake even though a very natural one. The interior pattern or shape of things in the unconscious, although remaining the same in essence, would nonetheless be colored in its appearance by the necessity of drawing on the experience of each individual for its elements. Another person, therefore, unless he were carefully instructed himself, -- could easily misinterpret. The danger of this existed no matter whether his intentions were good or otherwise. There was always present, too, the tendency to make the interpretation conform to a set of notions believed in. This was especially true when the Church assumed the role of sole authority in the matter of dream interpretation, insisting that it alone could determine the meaning and value of the dream itself. The Church, it must be said, did not deny either the dream or the possibility of its having meaning, but only the priest could interpret it, however. Said Benedictus Pererius at the end of the sixteenth century: "God truly is not such as to be bound by the laws of time; nor is he without the opportunity of working as he wishes, for whenever and to whomever he desires, -- He breathes upon him dreams." On the whole though, while not denying Omneity's power to communicate through dreams, the Church refrained from according much credence to them.

The point to be noted is that by such means the teachings of the mystery schools were distorted and misconstrued. The mystery schools taught that dreams came from within man's own unconscious self. They were not so much Omneity's pronouncements and warnings as they were the efforts of the individual's own unconscious self to respond to stimuli received. Having arrived through their studies at a knowledge of the interior pattern, these mystic teachers knew both how to awaken a response through dreams AND how to interpret that response when it came. This was a very different thing from regarding dreams either as oracular or as being Omneity's direct communication with man.

A second mistake must also be noted in connection with man's uninstructed opinion concerning dreams. This is the fact that he all too often relates them to the future instead of to the present, or the past. Time, it has been stressed, does not express itself at all in dreams as in the waking state. It is opening the door to grave errors, then, when one starts imagining that dreams are always prophetic and concerned wholly with what is going to happen. It also diverts the attention from the purpose of dreams, which is to complement the knowledge man acquires consciously and to give him complete knowledge. This is something to remember.

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Explain the value of dreams. THE VALUE OF DREAMS LIES IN THE FACT THAT, AS RESPONSES FROM THE UNCONSCIOUS PART OF MAN, THEY MAY BE USED TO FILL OUT OR COMPLETE THE KNOWLEDGE GIVEN HIM BY HIS CONSCIOUS FACULTIES.

Are dreams always prophetic? NO. DREAMS ARE NOT ALWAYS PROPHECIC ANY MORE THAN THEY ARE ALWAYS MEANINGFUL. THEY DO REPRESENT A PATTERN WHICH IN TIME BECOMES INTELLIGIBLE.

Can someone else interpret our dreams other than our own self? NO. DREAMS USUALLY ARE IN SYMBOLS AND SCENES MADE UP OF ELEMENTS FOUND IN THE INDIVIDUAL UNCONSCIOUS, THEY CAN BE MEANINGFUL ONLY TO THAT INDIVIDUAL.

Rather cryptically, it is said that the third leaf of the "Book of Man" "treats of the basis of all bodies and of all resultants of whatever kind." This has fuller meaning when we refer to the Zohar, where it is written: "Hence Wisdom, the Sephirah, and the beginning of development when it preceded from the Holy Aged (Kether) emanated in male and female, for Wisdom expanded, and Understanding, the third Sephirah, proceeded from it, and thus we obtained male and female, viz: Wisdom, the Father, and Understanding, the Mother, from whose union the other pairs of Sephiroth successively emanated." In other words, from the unmanifested, the manifested appeared as duality called father & mother, Wisdom and Understanding, positive & negative. Wisdom, the first expression of this duality, we call masculine, or father; and Understanding, the other aspect, we call feminine, or mother. These three aspects of Omneity: Crown, Wisdom, Understanding, considered together constitute the Upper World of the Qabalists.

This third page of the "Book of Man", which completes the Supernal Trinity, relates the formation of the bodies and the results. This is the key or explanation of the animated or inanimated material substances, which material kingdom grows first through involution and later through evolution. That is why there exists a path of descent or disintegration of the One to the multiplicity, and a path of ascent or reintegration of the multiplicity to the One. This indicates that we have been separated from our original source, the Unity, God, through the involution of the self, and it must be our purpose and obligation to prepare ourselves by all possible means to return to our original state of spirituality through evolution. This can be achieved by cultivating our positive potentials and by separating ourselves from the destructive faults by acquiring greater knowledge and consciousness of our own being.

In Binah resides Absolute Understanding just as Absolute Wisdom inheres in Chokmah. It is the feminine aspect of Kether just as Chokmah is the masculine aspect. Binah completes the trinity known as the Supernals. There is now balance in the sphere of consciousness above the abyss.

In the Sephirothic arrangement, therefore, Binah is the head of the left-hand Pillar, the Pillar of Severity. The Qabalists called it mother, Palace, the Great Sea, they also named it Elohim just as they named Chokmah, Reshith and Kether, B' because the three Sephiroth were expressive of those high attributes of Omneity active in creation according to the first words of Genesis, "In the beginning God created, etc." In Hebrew, this phrase reads "B' Reshith(Bara)Elohim." As we have already seen, Elohim is a feminine noun with a masculine plural ending; Elohim is incorrectly translated in the Authorised and Revised Versions of the Holy Scriptures. Dion Fortune in her work "The Mystical Qabala" states: "Marriage is not a matter of two halves, but rather of four quarters, uniting in balanced harmony of reciprocal fecundation. Binah & Chokmah are balanced by Hod & Netzach. There are goddesses as well as gods for man to worship. Boaz and Jakin are both pillars of the Temple,

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and only when united do they produce stability. A goddess-less religion is half-way to atheism. In the word Elohim we find the true key. Elohim is translated "God" in most versions of the Holy Scriptures. It really ought to be translated "God and Goddess", for it is a feminine noun with a masculine plural termination affixed. This is an incontrovertible fact, in its linguistic aspect at any rate, and it is presumed that the various authors of the books of the Bible knew what they meant, and did not use this peculiar and unique form without good reason." This authoress renders the second verse of Genesis as "And the spirit of the male and female conjoined principles moved upon the surface of the formless, and manifestation took place." Be this as it may, the important point for us at this time is to note the male & female attributions that comprise the Holy Upper Trinity, represented by Chokmah, the masculine principle and Binah, the feminine principle. The first 'He' of the four-letter name of God (YHVH) is placed here. As we should expect, the Magical Image of Binah is a mature woman, a matron.

Two symbols both in constant use in the Roman Catholic Church are associated with Binah and we may find either acceptable to use. One is the Chalice, or cup, and the other is the Vesica Piscis. Literally, this latter means fish bladder and was used by the early Christians as a symbol of the Savior. The reason for this was that the letters of the Greek word for fish, ichthus, form an abbreviation of the sentence: Jesus Christ, the son of God, the Saviour. This symbol is a pointed oval and is often met with in religious paintings and stained-glass windows, where it surrounds a figure of the Virgin Mary. The fact that it is so often associated with the Virgin Mary is not without esoteric significance. The Virgin Mary is held to be intimately associated with Binah, the Great Mother; and from this attribution the mind is led on to the idea of that which brings forth the All but retains its virginity; in other words, whose creativeness does not involve it in the life of its creation, but which remains apart and behind as the basis of manifestation, the root-substance whence matter arises. For although matter is held to have its roots in Binah, yet matter as we know it is of a very different order of being to the Supernal Sephirah in which its essence lies. Binah, the primordial formative influence, the parent of all form, is behind and beyond manifesting substance; in other words it is ever-virgin.

Let us therefore carry on with our meditation exercise. The invocation for use this week will be: "O Thou most holy who dwellest in the bosom of immensity and whose name we call Elohim, grant that the chalice of our heart may overflow with thy divine love."

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DISPLAY ILLUSTRATIONS OF THE SYMBOLS FOR MEDITATION.

DO ALL BRETHREN UNDERSTAND THE PROCEDURE OF THE MEDITATION EXERCISE?

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Questions on "Notes 4, 5 & 6"

Notes Four

Which Sphere on the Tree does the black section of our Altar cloth represent? (Malkuth, No. 10).

What part of the Tree does the red of the Altar cloth represent? (Spheres 7, 8 & 9).

What part of the Tree does the white part represent? (Spheres 4, 5 & 6, - which is as far as man can attain by reintegration).

What part of the Tree is represented by the three flames of the Luminaries? (Spheres 1, 2 & 3 - which belong to the realm of Deity — beyond man's aspirations.)

Man's aspirations are symbolised by the incense burner anchored on the white plane, whose smoke drifts up between the three flames and represent man's aspirations, to be reabsorbed as reintegrated Mankind, Adam Kadmon, into the bosom of the First Cause that emanated him, i.e.: the Deity, Sephiroth 1, 2 & 3. This incense burner, however, also represents something else. What is it? (It represents the "bridging" Sephira Da'ath = which is not usually indicated on the T.O.L. diagram = Da'ath corresponds with the psychic center at the nape of the neck.)

Notes Five

What are some of the names of the Secondary Cause? (See notes "Five").

Contemplating Da'ath on the Tree and realizing its correspondence in the human body, with the understanding of the function of the center at the nape of the neck, what ideas does one get? (That we can sense conditions in the Supernals, which is an area that man cannot actually attain in his present outcast state.)

Notes Six

What is the Qabala? (The Western Mystery tradition. Knowledge that has mainly been passed on by mouth to ear, received knowledge.)

What are the two main sources of Qabalistic knowledge? (The Sepher Ietzirah and the Zohar.)

HAND OUT NOTES "FIFTEEN"

Inform the brethren to prepare to answer questions on the Mystics Monitor 11 - 15.

PLEASE GIVE US A LITTLE MORE LIGHT ON THIS PASSAGE: "THE EARTHLY PILLARS OF OPPOSITION HAVE THEIR PROTOTYPE IN THE ASTRAL WORLD. THROUGH DREAMS, MAN MEETS THESE ASTRAL PILLARS THUS BRIDGING THE GAP BETWEEN THE CONSCIOUS AND THE UNCONSCIOUS."

You raise here a point that has two aspects and I am not quite sure on which one you require assistance: (a) pillars correspondence, or (b) dreams as a means of bridging the gap. I will therefore give a brief opinion on both!

The essence of Martinism is the search for correspondences between the three principal parts into which creation and the pairs themselves can be divided and subdivided ad infinitum. Works of our masters are concerned with the relationships of Man with his First Estate or condition, which means: that part of him that existed on the other planes, -- and with correspondences between God, Man and the Universe. If at the stage of the conventicle in question, we had concluded that the understanding of the correspondences between our present earthly condition and the divine in us was beyond our present power of understanding and better left to further study, -- we were left with the task of working at the correspondences between the conscious (waking) mind, and the unconscious mind; one corresponding to the material or earthly plane, and the other to the astral plane (so-called). The principles of the pillars -- polarity having to be balanced to reach a state of equilibrium -- as applied to our earthly existence :> justice tempered with mercy, and numerous other pairs of opposites <: must necessarily be reflected on the astral plane according to our system of correspondences. The form that these opposite poles and reconciling third force would take on the astral plane -- is the subject proposed to the reflections and meditation of the brethren.

Now we come to the dream part. As well as reflections, (which imply intelligent analysis), and meditation which reaches beyond objectivity into subjective understanding, -- we have been given dreams, a process of reviewing of the recent activities of the mind for sorting into categories of events either worth storing in the memory, - or "disposable." This reviewing has the advantage of bringing up all activities of the mind, even those of which we may not have been conscious in our waking state. Thus when we have consciously and objectively reflected on a given subject, the unconscious side of our mind was equally active, but its musings and conclusions were not normally perceived by our conscious mind. At the dream stage of analysis, these items can be picked out -- and give us a glimpse into a level of consciousness with which we are not normally attuned. Then, with proper training, and this is not idle talk but factual statement of phenomenon experienced by many of us, and the matter of proper experiment, one can at one point of a dream, without waking up, direct that dream into fields of enquiry AND OBTAIN ANSWERS. At that point, the most difficult thing is to bring back these answers into the field of conscious thought, that is, - to remember them on waking up. But with proper guidance and practice it is feasible. It follows therefore, that this field of investigation brings us in touch with that which, on the astral plane, corresponds to the pillars on the material plane.

SYMBOLISM OF THE ALTAR AND ITS FURNISHINGS

(Please observe the Altar at Conventicles because the accompanying diagram is not drawn to scale)

You will notice the black part forms a perfect cube. This denotes the realm of Malkuth.

The red part, already more rarified, forms a solid whose height is to its width, as its width is to the total height of the altar.

The white, symbolising the spirit, has no height or thickness, thus being non-material.

Whereas the black cube is the perfect image of matter, realm of Malkuth, no. 10 on the Tree of Life, the red portion is the realm of the soul (motion, change) and of the lowest triangle on the Tree of Life: Sephiroth 7, 8 and 9.

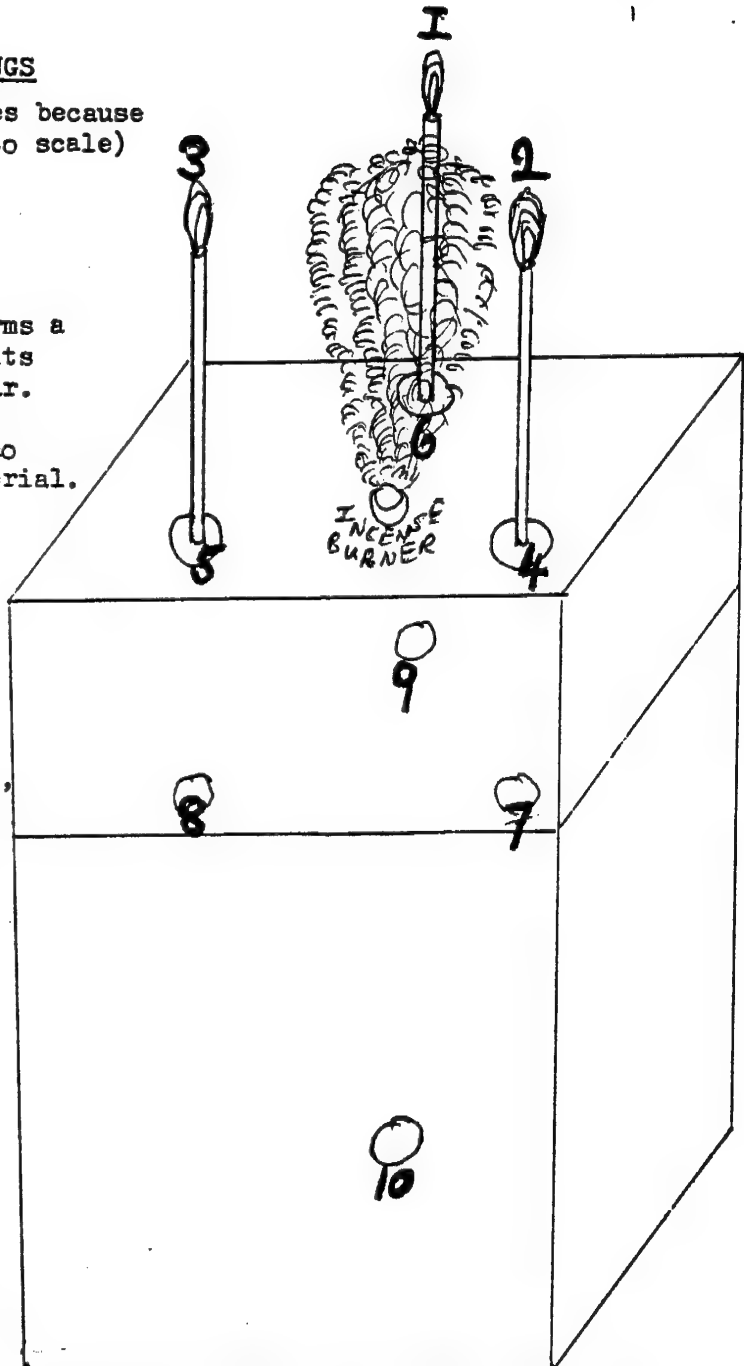
The white part has no material substance, being only two dimensional and the tree spots where the candlesticks rest, represent the second triangle of Sephiroth: 4, 5 & 6. This is as far as man can attain by re-integration. Having reached this level, he must await the will of the First Cause that emanated him to withdraw him into Itself.

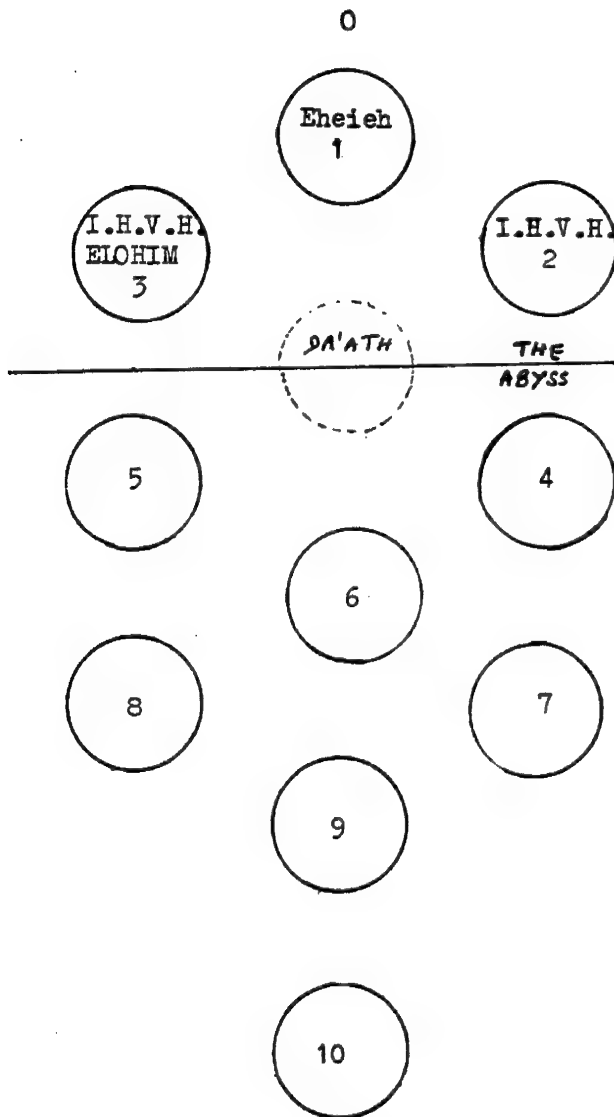
The flames of the three luminaries represent the three highest Sephiroth: 1, 2 and 3: Kether, Chokmah and Binah, which belong to the realm of Deity, -- beyond man's aspirations. Man's aspirations are symbolised by the incense burner anchored on the white plane, but whose smoke drifts up between the three flames ... representing man's aspirations to be reabsorbed as reintegrated Mankind, Adam Kadmon, into the bosom of the First Cause that first emanated him.

This "bridging" incense burner also symbolises the mysterious "additional" Sephirah Da'ath (which is not usually indicated on the Tree of Life glyph.) Applying the Tree to man's body, Da'ath corresponds with the center at the nape of the neck.

*** * *** *** * *** *** * ***

Are you carrying out the exercise in concentration, self-study and analysis given on page two of "Notes for Students 'one'"? Brothers and Sisters: We cannot emphasize too much that KNOWLEDGE comes from our own experience. Study the Book of Nature! Study the Book of Man! Wonder about things! Persist with the exercises you are given! PLEASE READ PAGE 14 OF THE BOOK - FIVE CHRISTIAN PRINCIPALS - AND REFLECT ON IT.





NOTES FOR STUDENTS "FIVE"

THE AIN SOPH, THE ABSOLUTE,
0: THE INFINITE, THE ETERNAL,
OMNITY.

4-5-6: SECONDARY CAUSE

"Adam Kadmon"
"Primitive Adam"
"Archetypal Man"
"The Archetype"
"The Word"
"The Logos"
"Creator of the Universe"
"S. A. O. T. U. "

Questions for your own contemplation:

What do you understand by the word 'God'?

Where on the Tree would you place 'God'?

Is 'God' singular or plural?

Is 'God' male or female?

Is there more than one 'God'?

The center at the nape of the neck, which is of particular interest and value to Martinists, corresponds to Da'ath. Contemplating Da'ath on the Tree (above) what ideas do you get?

Study notes "three" "four" and "five" in conjunction with 'Qabala: Four Worlds' and 'The Qabalistic Doctrine of the 'En Soph and the 10 Sephiroth' in Martinist Digest no. 5.

What thoughts do you have on 'individuality'? Do we retain our individuality forever? Which ever way you answer - what is the basis of your reply?

Let us observe at the very beginning of these notes that the English language is, unfortunately, not very rich in words that can be used to describe "higher things" and this is one reason why there is so much confusion about the finer points of many descriptions and meanings pertaining to the Astral and Invisible Realms. We will therefore have to apply a broader meaning to the words we do have. Sometimes we will put these words in quote marks: " " but we rely on the perception of the reader to understand what is being said, to avoid innumerable punctuations.

"Astral projection" and "astral travelling" is a blanket term used to describe the shifting of consciousness from its usual physical seat to one of our "higher" "bodies".

It should be obvious to everyone reading these notes that there are "higher" and "lower" levels of consciousness; that we each have more than one "body"; and that we can "plug in" to the other levels. As some readers will be interested in scriptural references: you will recall that Ieschouah said "In my Father's house there are many mansions." This is obviously a reference to the "planes". In 2 Cor. 12:2 we read "I knew a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven"... again, another reference to the planes. Verse 3 of the same chapter tells of someone who was caught up to "Paradise", where they heard unspeakable things. The Bible is full of similar references - - many refer to the "highest" heaven, and those interested can check a concordance.

Again, in 1 Cor. 25:44 we read that "there is a natural body and there is a spiritual body." Subsequent passages in this chapter reveal man as comprehended in three general divisions. Man, as you know, divides man into three main sections, and Being into three Realms; but we also know that these are main divisions and that there are subdivisions. Esotericists speak of the seven-fold division of man and certainly this number is used throughout sacred writings to indicate completeness.

To close this introduction we must again refer to the limitations of language: the noun "body" when applied to the bodies "higher" than the physical...does not mean quite the same thing as when applied to the physical, however there is no other good word to use except perhaps "centers of consciousness". There is a kind of organization about each of these centers...and for that reason "body" is about the best word we can use.

Now each "body" has a "plane" corresponding to it. Conversely, it could be said that for each plane there is a corresponding body. The physical plane and the physical body is made up of matter that is characterized by stability and inertia. On the Tree of Life this is Malkuth. The mundane chakra (see Notes 14, para. 36) is Cholem ha Yesodoth, Sphere of the Elements; in the microcosm this is the Muladhara chakra, the sacral plexus at the base of the spine. In Tarot this corresponds to the Saturn center. MALKUTH on the Tree of Life.

(Bear in mind that the psychic centers or plexuses are "transformers" of energy. These centers, or Chakras, are to be understood as situated, not in the physical body but in the subtle or etheric body, although there is an association with the ductless or endocrine gland, or ganglion).

The plane "above" the physical is the etheric. The Egyptians used to call the Etheric Body the Ka. The Etheric Body is something you were equipped with in the natural course of things. Although intangible, it belongs to the physical plane. It is sometimes described as being composed of "finer matter". Some schools hold that it is a grid of force, possibly similar to electricity. It is a mirror image of the physical body and usually coincides with it. It can be projected out of the physical body and carry our consciousness virtually anywhere on the physical plane. In certain circumstances it can be seen with the physical eyes.....a "ghost" is very often an etheric projection (whether done consciously or unconsciously).

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On the Tree of Life, the Etheric Plane in the Macrocosm or the Etheric Body in the Microcosm is Yesod. The Mundane Chakra is Levanah, the Moon. This is the Svadhisthana chakra, situated on the spine in the region above the genitals, the prostatic ganglion, upper & lower mesenteric plexuses. In Tarot: the Mars center.

The Etheric Plane is small, narrow and limited and somewhat personal in application. It lies very close to the physical plane and the etheric body is very close to the physical body. One can become aware of it quite easily. Many strange and powerful things can be done with the etheric body on the physical plane. It is possible, particularly at certain times, to "thicken" the etheric body so that it can be seen and felt by others. The Etheric body can be affected by mental thoughts and strong emotions. If one is successful in bringing about an etheric projection one is able to travel freely on the physical plane - - to "fly" - - and observe physical plane happenings. Extra strong physical shocks can disrupt it and tear it loose from the physical body - - it is in fact driven out by anesthetics and when a person suffers a jolt in a car accident for example, or is put out for a surgical operation, it sometimes happens that consciousness is awakened during the occasion, and then one witnesses themselves being carried away upon a stretcher, or undergoing the operation.

"Above" the Etheric Plane is the Astral Plane. It has a much wider application to the physical universe than the etheric plane. It is very "large" and contains much more of a variety of things than on any of the other planes. For this reason it can probably be considered to be much more important. Many more of Nature's forces course through this plane than any of the others and their application is widely distributed (whereas the forces, by the time they enter the Etheric Plane, have begun to become individualized and personalized.)

The Astral Plane differs from the others in that there are divisions. Some speak of the lower astral and the higher astral, whereas others say there are seven distinct divisions of the Astral. Similarly there is a Lower and a Higher Astral Body. The lowest part of the astral is very much like the etheric where they con-join, and the highest part very much like the Mental where they come together. The other planes do not have their higher and lower levels so well delineated. The physical is largely the physical, and the etheric is largely the etheric, and so too the mental...but the astral contains elements of the etheric and the mental...which is what makes it fascinating in one sense and puzzling in another. The astral must be entered carefully and correctly, or there can be trouble of an annoying nature.

It is on the astral that things are formed, where things are moulded, where things are "plastic", where things change quickly. Remember this. (Check Notes #1, para. 9).

On the Tree of Life, the astro-mental body is Hod and Netzach. In the microcosm the Manipura chakra is at the center of the Solar Plexus, the epigastric ganglion. In Tarot: the Jupiter center. Location on the Tree of Life: at the intersection of Paths 25 & 27. (See diagram on "Notes Twenty-One"). All astral forms are composed of many points of colour, so much so that the astral plane is sometimes called the Star Plane....astral means star. As basic forms have a wide play on the astral plane there is much colour which is the force itself. During a conscious projection to a higher plane, observation of the scenery is one way of knowing where you are. On the etheric plane the matter is finer than that of the physical and the higher up you go, the finer and finer is the "matter" - and also the less stable. On the Higher Astral shapes are moving and changing rapidly. The forms near the bottom of the Lower Astral partake of the nature of the etheric and are more stable, but still show the star-like effect - - which is the signature, as it were, of the Astral Plane. The higher up into the Astral one goes, the more will the forms, such as they are, be more fluid and flow and change shape and appearance very easily and quickly. Higher still forms have practically no form at all, colour takes over completely as the Astral blends into the Mental Plane.

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Greetings O Unknown and Silent Ones !

HAVE READY: NOTES "SIXTEEN"

It is possible that you may have recorded in your notebooks several impressions or dreams which may have seemed trivial, meaningless, perhaps altogether ridiculous. You may even have begun to question the motive back of the request to keep such a note-book in the first place. As we proceed each week, we shall find the explanations and our dream experiences gradually become clearer.

Mysticism has always concerned itself with the whole mind of man. This whole mind, or psyche, as the science of psychology has come to call it, consists of both a conscious active part and an unconscious active part. The conscious part is altogether a thing of the present; that is, it makes its appearance at birth and is developed through the education and experience of living. — The unconscious part, however, is very old. It is made up of elements brought along from personal experience in past incarnations, and it even includes material that we may call a collective deposit of the genus man, as well as many things which have been dropped into it from the conscious level and been forgotten.

These two sides of the psyche complement each other and should function as a unit to enable man to make the most of his life. If he neglects either or if by some circumstance he loses the sense of unity between them, he becomes one-sided or unbalanced. If he lives wholly dependent upon his objective faculties and denies his unconscious or subjective self any part in his thought or decisions, he is walling off vital energy in subconscious levels of his psyche, which seeks other perhaps less profitable or even detrimental outlets. He is really building an explosive deposit there that may at any time burst through some opening or weak wall of his mental or physical structure and do him harm. This may show itself in peculiar illnesses which defy diagnosis, important life decisions that are wrongly made, habits that cannot be controlled, and failures to make adjustments to situations which are met with in the course of association with others. All because a part of himself — a part nature gave him to fit him completely for living — has been pushed aside and refused the right to function.

On the other hand, the individual who refuses to use and develop his objective faculties and continuously lives in accordance with the dreams, fantasies, and visions which arise in his unconscious self soon begins to deny the reality of the world of his objective faculties. He lives more and more withdrawn from experiences which his fellow beings accept as valid and, consequently, becomes mentally ill. If he persists in such a course, he loses all balance and becomes insane.

It is natural to the child to live mainly in the dreams, fantasies, and experiences of the unconscious world. His conscious faculties are new, strange, and untried. They report to him only that which is confusing and unfamiliar, whereas to him the unconscious realm is tenderly known and comforting. By the time he is two or three years old, the objective world has become acceptable and he adjusts to it. Nonetheless, he maintains his contact with the world of unconsciousness and through it works out a better understanding of what happens to him in the newer conscious world in which his growth must take place.

Unfortunately, all too often the child is thwarted in his attempts to help himself in life by continuing his dependence upon his unconscious world by parents who scold and punish him for telling tall tales and imagining impossible explanations about his dreams and fantasies. They tell him that only what his senses report has any meaning and that only wickedness and horrid things come from fantasies and fairies and dreams. He is thus faced with a very real crisis and is more times than not guided to the wrong decision of turning his back on the unconscious and accepting only the conscious as real.

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It is well nigh impossible for the child without understanding parents to realise that both worlds are his, given him by nature to insure his complete success in the new experience that is his. Therefore, his decision is almost always a wrong one. His life later shows the mistake he has been forced to make. Usually, he denies his unconscious self, "outgrows" the fairies and dream playmates, even forgets the way in which dreams in the past have helped him adjust to the problems of living. Thus he keeps shut off from use half of himself and buries within himself explosive seeds of energy that are certain to burst out later to his surprise and hurt. Thus, too, he cripples himself in the solution of the age-old questions of life, for the answers lie locked away in a compartment of his being, the existence of which he is no longer aware. Dreams are the only way left by which he can find that compartment again.

Perhaps at our next Conventicle, it will be possible to throw more light on our personal dreams and show how they will lead us to an acquaintance with, and understanding of the contents of the Collective Unconscious. In the meantime you are strongly advised to continue keeping as complete notes as you can of all your dreams.

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What are the two divisions that the totality, or psyche, of man has? THE CONSCIOUS AND THE UNCONSCIOUS.

In what way has most of us been wrongly taught? ALTHOUGH THE UNCONSCIOUS AND THE CONSCIOUS SELVES WERE INTENDED TO FUNCTION AS UNITS COMPLEMENTING ONE ANOTHER, WRONG EDUCATION HAS LED MAN TO DISREGARD THE UNCONSCIOUS AND DEPEND ALTOGETHER UPON HIS CONSCIOUS SELF.

What does the neglect of of unconscious self do? IT LEADS US TO UNBALANCE AND INCOMPLETE KNOWLEDGE. FURTHERMORE, IT WALLS OF IN THE UNCONSCIOUS SELF POCKETS OF ENERGY, OR FORCE, THAT UNEXPECTEDLY BREAK THROUGH AND BRING DIFFICULTIES.

How does the unconscious strive to express itself? THROUGH DREAMS.

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We now turn to the fourth leaf of the "Book of Man" and read that it treats of "whatever is active; the principle of all tongues temporal and extemporal; also of the religion and worship of man." This leaf, in the Qabalistic pattern is identified with the fourth Sephirah, called Chesed (Khez'ed), Mercy. It is the first of the Sephiroth relating to the Lower World, in contrast to the previous three which make up the Upper World. It is the first Sephirah below the abyss. Chesed, therefore, is another starting point. The great Qabalistic commentary, the Zohar, calls it the "first day". In Genesis, this is the day of the gathering of light into focus out of the darkness.

As we can see from its position on the Pillar of Mercy it is Chokmah on a lower arc. It is the loving father, the protector and preserver, just as Chokmah is the All-begetter. It continues the work of Chokmah, organising and preserving that which the All-Father has begotten. Chesed is the sphere of benevolence, beneficence, love, emotions, sentiment, feeling and all that is part of an expansive nature. For this reason Jupiter with all the expansion that it implies is assigned to this sphere. This page is the symbol of life and bears the qualities of grace and righteousness. This level of consciousness is the sphere of the Masters, it is called the Measuring and Receptacular Intelligence because it contains and emanates the Holy Powers and Spiritual Virtues. Wisdom and peace may here be understood.

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Chesed, being the first emanation in the Lower World, is the sphere of the formulation of the archetypal idea, the sphere where consciousness apprehends an abstract idea and concretes it. When the abstract principle that forms the root of some new activity is formulating in our minds, we are operating in the sphere of Chesed. All the creative work of the world is done by minds working in terms of Chesed.

It is to the sphere of Chesed that the exalted consciousness of the adept rises in his occult meditations; it is here that he receives the inspirations which he works out on the planes of form. It is here that he meets the Masters as spiritual influences contacted telepathically, without any intermingling of personality. This is the true, and the highest, mode of contact with the Masters, contact with them as mind to mind in their own sphere of exalted consciousness.

As we have seen, then, Chesed or Mercy is called "first day" which signifies beginning or initiative activity. The Zohar gives it the name El Gadol, meaning "the great", and Right, which assigns it to the right-hand or positive pillar. This pillar is most often called the Pillar of Mercy because of the influence of Chesed. Let us note that Chesed is the first of the Sephiroth to express a double aspect. Our Martinist description of it is that it includes whatever is active. Whatever is active may be active constructively or destructively; that is, in a manner which integrates more closely, or, separates more widely. We may even say that Chesed — and the remaining Sephiroth as well — have a high side and a low side. For example Chesed represents love — but there is a kind of love that is very near to hatred.

* * *

Discuss the DUAL ASPECT of the Chesed Force. (Remind the brethren that the Sephiroth are levels or depths of consciousness. The Love of Chesed has to do with altruistic Love, benevolent Love, compassionate Love, — the kind of Love which the Martinist wishes to cultivate. Love of Mankind. Brotherly Love. The kind of Love expressed by Jesus. This is not sensual love, or physical love. Sensual love/physical love/emotional love is the love associated with Sephirah No. 7 (Netzach, the Sphere of Venus) — which is Chesed on a lower arc. — — — As it was said in the discourse, there is a kind of love that is very near to hatred. Discuss this.

The following information is to be 'charted' by the brethren on their Tree of Life diagram:—

The Magical Image is a mighty crowned king sitting on a throne.

This Sphere is assigned to Jupiter. (In esoteric astrology, Jupiter is called the Greater Fortune).

The pair of opposites: Wealth/Poverty.

The vices are: Bigotry, Hypocrisy, Gluttony, Tyranny.
The virtue: Obedience.

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The symbols are: The four-sided pyramid (three sides and a bottom);
a rulers Orb: i.e., a sphere surmounted by an equal-armed cross;
a shepherd's crook; and
an equal-armed cross.

This is the invocation we will use to help us reach the condition of Chesed:

"O thou Great One whose name is mighty and whose nature is just, rule in me
that I may show forth Thy mercy."

The symbols for our meditation will be:

A four-sided pyramid (three sides and a bottom):



a ruler's Orb:



DISPLAY THE SYMBOLS.

HOW ARE THE BRETHREN GETTING ALONG WITH THEIR MEDITATIONS?

DOES EVERYONE HAVE THE PROCEDURE?

ARE THEY RECORDING THEIR EXPERIENCES? THIS IS ESSENTIAL.

NOTIFY THE BRETHREN ABOUT THIS:

MANY TIMES THE QUESTION HAS BEEN ASKED - "WHY DO WE HAVE TO MEMORIZE THE
ASSOCIATE'S APPRAISAL AND THE MYSTICS MONITOR?" NO ANSWER REGARDING THE
REASON HAS AS YET BEEN GIVEN. YET THERE MUST BE A REASON. AND THEY WILL
SOON FIND OUT.

Question the brethren on Mystic's Monitor 11 - 15.

HOMEWORK: BE READY TO ANSWER QUESTIONS ON "NOTES 7 - 8 & 9".

HAND OUT: NOTES "SIXTEEN".

THE ALTERNATE NAME OF CHESD IS GEDULAH.

CHESD IS THE FIRST SEPHIROTH IN THE IETZIRATIC OR ASTRAL WORLD.
THESE SEVEN LOWER SEPHIROTH 4 - 10 HAVE ASSIGNED TO THEM ONE PAIR OF
THE SEVEN HEBREW DOUBLE-LETTERS. SEE IF THE POSITIVE & NEGATIVE ASPECT
OF THE SEPHIRAH CAN BE REVEALED IN THE DOUBLE-LETTER.

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The Astral Body is sometimes called the Desire Body or Body of Light. Its component elements are mind-stuff. Its form is what you make it, -- consciously or unconsciously. In other words, your desire body can be anything you desire. The only limitation is your talent for shaping the astral forces. Should this talent be lacking it will tend to build itself in conformity with your inner nature. Frequently the results are startling, -- often they are far from flattering!!

For the average person, the astral body is used only on the astral plane. But the trained occultist can use it on the physical as well. The nature of the astral body does not change, rather it is "superimposed" on the physical world. This technique, however, is difficult.

Above the astral plane is the mental plane. It is the Plane of Forces and has no form or forms at all. The entire mental plane is all colour, which are the vibrations themselves. There is a type of operation in which a person can enter the mental plane with matter "brought up" from below, but this is advanced work. The Higher Mind is Tiphareth on the Tree. The Mundane Chakra of Tiphareth is Shemesh, the Sun. In the microcosm it is the Anahata Chakra located at the spinal center at the region of the heart, the cardiac ganglion. In Tarot: The Sun. Assignations of the Chakras to the Tree are as follows: The Anahata Chakra is at Tiphareth. The Ajna Chakra (Pineal Gland); the Visuddha (at juncture of spinal column and medula oblongata); and throat center, thyroid gland; --are all associated with the Sephirah Daath.

You know your physical body. You can become aware of your etheric body quite easily, but you cannot become aware of your astral body in a material way. Regarding the Mental Body and the one above it, the Causal Body, not too much can be said about them. Some occultists say the Mental Body is not yet well enough organized (at this stage of man's evolution) to be called a "body" and should be more properly described as a "sheath".

While we are living, moving, existing on the physical plane, we live and move in all our bodies but our consciousness is centered in the physical and so much so that most people do not even know that there are other "parts" of themselves. Each night when we "go to sleep" our consciousness "shifts" from its physical seat into one of our other "bodies". (Did consciousness not shift we could't "sleep".) Nor is the average person aware of their nightly "projections" during sleep. In order to remember it is only necessary to begin to use the faculties which, for most people, have been left sleeping and undeveloped almost all their lives. It is simply a matter of training.

As already said "astral projection" is a blanket term used to cover an experience that is not altogether physical...but an etheric projection and an astral projection when the terms are correctly used are two different things. An Etheric Projection is not an astral projection and an Astral Projection is not an Etheric Projection.

Let us pause here long enough to note that when we speak about "higher" or "inner" ... or "lower" or "outer" planes, that these are not arranged one above the other like shelves on a bookcase, or one inside the other like the layers of an onion. Like radio waves, -- long waves, and short waves, and medium waves, etc... they are all in the same "place" it is a matter of "vibration" or "frequency". And so when we "project" it is not so much a matter of "travelling" as it is of "tuning in". Remember for us on the physical plane, we are affected with the "problem" of Time, Space and Motion, -- but on the "higher" or "inner" planes time and distance does not have the same status. (NOTE: The Physical and Etheric bodies are physical plane vehicles, -- you cannot "travel" to the "higher planes" in the Etheric Body or the Physical Body.)

For those interested, the best book of instruction that we know of is: Leaving the Body by D. Scott Rogo. Mr Rogo is a psychologist on the graduate faculty of John F. Kennedy University, Orinda, California. This book is written from the perspective of a scientist. More details at the end of the following page. *

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Continuing with the chakras: The fifth chakra (from the bottom) is the Visuddha, located at the juncture of the spinal column and the medula oblongata, (nape of neck). This chakra is associated with the etheric body. - DAATH on the Tree.

The sixth chakra is called by the Tantrikas: Ajna. It is located between the eyebrows. It is the pineal gland or conarium. In Tarot: the Mercury center. Visuddha and Ajna are located on the Middle Pillar of the Tree at Daath, which is the equilibration of Chokmah and Binah. Located on the Tree at the intersection of Paths 13 & 14. (The Throat Center is located on the Tree at the intersection of 13 & 19). The seventh is the Sahasrara Chakra located 4 finger-breadths above the crown of the head. Corresponding with the Pituitary gland, it is the Moon Center in Tarot and Kether on the Tree of Life.

Now let us gather together what we have learned up to this point. The same ideas have been looked at from different positions. One of the reasons why we are incarnated on the physical plane is so that we may learn to conquer matter. The end results on the physical plane have their origins, beginning and causes on the inner or higher planes. By learning how to penetrate and work on the inner/higher planes it is possible to study the causes of coming events. And more than this: It is possible to stop or divert something that is coming. It is possible to create in the inner worlds what we want to become manifest on the outer. Stop here and consider what you have just read.

THE OUTER, PHYSICAL PLANE IS THE RESULT OF INNER PLANE ACTIVITY.
YOU CANNOT BE SUCCESSFUL IN HANDLING THE OUTER PLANE, OR THE LOWER PLANE IF YOU PREFER THAT WORD, UNTIL YOU BEGIN TO MASTER THE INNER PLANES (OR HIGHER PLANES), THE REASON BEING: THAT EACH LOWER PLANE IS NEGATIVE TO THE PLANE ABOVE IT.

THE ONLY WAY TO INFLUENCE THE PLANE 'BELOW' IS TO WORK ON IT FROM THE PLANE 'ABOVE.'

Learning to control the emotional (astral) body is of the greatest importance, for it is more the emotions and feelings, than the mind, that makes trouble for us in this life.

Let us stop here now and assimilate what we have learned so far.
For meditation: (a) The Kingdom of Heaven is within. (b) Seek ye first the Kingdom of God and His righteousness and all the things you wish for shall be added unto you.

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* LEAVING THE BODY by D. Scott Rogo. ISBN 0 - 13 - 528026 - 5. From Prentice-Hall, Inc., Englewood Cliffs, New Jersey 07632, U.S.A.. Price \$6.95.

Leaving the Body, A Complete Guide to Astral Projection. A step-by-step presentation of eight different systems of out-of-body travel. Chapters include: The Out of the Body Potential; Projection through Progressive Muscular Relaxation; Projection through Visualization; Projection through Dream Control; The Monroe Techniques; Of What Use is Astral Projection? etc. etc...

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"...there are two modes of knowing: through argument and experience. Argument brings conclusions but does not cause certainty nor remove doubts in order that the mind may remain at rest in truth, this is provided only by experience. A typical consequence of an out-of-body experience is: "I no longer BELIEVE that I have a soul, or that some part of me will survive death, I KNOW IT."

IN MODERN LANGUAGE IS CALLED THE SUBCONSCIOUS MIND. DO NOT LOOSE SIGHT OF THIS!



Greetings O Unknown and Silent Ones!

HAVE READY: NOTES "SEVENTEEN"

Most of us are not aware that our reactions to persons, things, and happenings are the result not only of objective decision but also of subjective judgement. In fact, it many times happens that our subjective self influences almost completely our objective attitude. For instance: we attend a debate where we are asked to preside as one of the judges. The subject is one in which we find ourselves immediately in sympathy with the affirmative proposition. We know personally only one of the debaters, and he is a person whose opinions in the past have been such as to cause us to disagree violently. We note, however, that he is speaking for the affirmative in the debate. We listen perhaps more carefully to his argumants and rebuttal than we do to the others. We agree this time with his arguments: They are, after all, on the side which we normally favour; - - - yet we decide against the affirmative. Why?

Mainly because our past experience, hidden away within us and which we have told ourselves we have already forgotten, rises up strongly enough in our consciousness to force us to find the argumants on the negative side sounder and better sustained. If, however, we had made an effort to be impartial and absolutely fair and had given our decision on the affirmative side and so favoured the individual of whom we disapproved, the fact of subjective judgement would still have to be conceded. Nor would it be at all necessary for us to be aware of the fact that a past experience was exerting pressure on a present one. So far as most of us are concerned, the influence is wholly unconscious and undetected --- so much so that we would sincerely deny it if it were suggested.

This is only one example of how our unconscious functions and how its contents are added to. We forget many things too trivial and burdensome to be remembered; but we also forget many others because, for one reason or another, it is painful or humiliating to remember them. Just because we push them out of our sight, however, does not mean that they are destroyed. In the subconscious, they gather force and have more influence than before. They put on many disguises and contribute to many puzzling sequences in our dreams. We might call these personal or individual elements in the unconscious, and since they lie nearest the surface or closed to our conscious existence, it is to be expected that they would be the elements to show themselves first and most often in our dreams.

For that reason, too, we should expect such kind of dreaming to be the first result of our recent meditations, especially if in the past we have paid no attention to dreams or have thought that we never dreamed because we could never remember them. Those Brethren amongst us who have taken the lead given in the earlier degrees and have been practising the exercises will be better prepared. We must record our dreams and attempt to find meaning in them even though they may many times seem too inconsequential to bother with and very far removed, indeed, from the kind of true dreaming through which knowledge of the higher worlds may come. We shall find that, with care and patience, we can restore to its former useful functioning this important unconscious side of our psyche; and when that has been achieved, we shall find the door to the inner worlds opening. In the meantime, we shall be learning the technique of working with reports from the unconscious. This, in itself, we shall prove to have a tremendous value in bringing about the proper balance between the two halves of our whole selves. This will show itself by our seeing in our recorded dreams a certain pattern taking shape. It will possibly be more like a theme or thread of melody that is variously dealt with as in a sonata, let us say, where the theme is inverted, transposed, played in different keys until it swells to a climax or resolves into unmistakeable simplicity.

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Suddenly, somewhere in the process, we shall discover meaning and say: "Oh, now I see what that means," or "So that is what I should do". We shall come to know too, that through dreams the side of any particular matter that is being neglected or forgotten will be brought back again and again in a variety of ways just so that we shall have knowledge of it to aid us in our decision. We must never forget this function of the unconscious: to fulfill, complement, make complete the functioning of the conscious faculties.

Perhaps the following example will make clear both the process and value of dreams in the realm of the personal. This is the experience of a young woman who kept dreaming of childhood scenes. She was not too happy, for she had been forced to live with her parents again after unsuccessfully trying to be independent by earning her own living. She continually dreamed, as was said, of her childhood. Once, she stood on a little strip of rocky beach that she had especially loved. It seemed necessary for her to go somewhere on the water; but the waves were high and threatening. Many little boats were on the water tossing about, some being over-turned and sinking. As she watched, fearful and afraid to venture on the water, she noticed a curious little craft that was pink in colour. It was bobbing up and down but did not sink, and a voice told her that it was the only boat that would carry her safely and that she need not be afraid to trust herself to it. As she continued to watch the tiny pink craft, it became more and more familiar until she recognised it as a little pink mug for toothbrushes.

Such a dream possibly seems without meaning; yet it held a very important message and lesson for the person concerned. It is easily seen, perhaps, that the setting and atmosphere is an expression of the young woman's feeling of security on the shore near her childhood home and a fear of venturing away from that security on the heaving sea. But what of the ridiculous little pink toothbrush mug which seemed so foreign to the other elements of the dream? And what of the advice that she could trust it to carry her safely? That little mug held the answer. It was the only thing that she had in her room which she had bought with her own money. Money is a symbol of energy, ability, talent; and all this was bound up in the image of the little pink mug. The voice in the dream, which was her own unconscious self, was helping her solve her problem. In effect, its advice was: "Your own talents, ability, capital do seem small, but never fear, bravely make use of them and you will find them to be sufficient." In our next discourse, a further clue to our own personal unconscious and how to give heed to it will be set forth.

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Are our reactions to persons, things and happenings the result only of our objective decisions? NO -- THEY ARE ALSO THE RESULT OF SUBJECTIVE JUDGEMENT.

Why is it that we forget many things? WE FORGET TRIVIALITIES WHICH WOULD BE TOO TROUBLESOME TO REMEMBER CONSTANTLY --- BUT WE ALSO FORGET MANY OTHER THINGS WHICH ARE PAINFUL OR HUMILIATING TO REMEMBER.

What happens with these things we forget? THEY PASS INTO OUR UNCONSCIOUS. THESE SUBMERGED ELEMENTS REAPPEAR IN OUR DREAMS AND OFTEN ASSUME UNRECOGNIZABLE APPEARANCES.

What are the materials of dreams drawn from? THE MATERIALS OF DREAMS ARE DRAWN FROM ELEMENTS WHICH THE CONSCIOUS MAY HAVE FORGOTTEN BUT WHICH MAY HAVE A PART TO PLAY IN OUR DECISIONS. THESE ELEMENTS RECUR CONSTANTLY IN MANY GUISES IN THE HOPE THAT THE CONSCIOUS SELF WILL SOMETIME RECOGNISE AND ACCEPT THEM.

What is the first step that must be taken in order to study our dreams? RECORD THEM.

Give an example of one of the useful aspects of our unconscious. TO FULFILL, COMPLEMENT, AND MAKE COMPLETE THE FUNCTIONING OF THE CONSCIOUS FACULTIES.

Quite apart from harmonizing our personality, what other value does the restoration of the proper functioning of our unconsciousness have? IT OPENS THE DOOR TO THE HIGHER WORLDS SO THAT KNOWLEDGE FROM THAT LEVEL MAY BE OBTAINED.

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Our teachers in Martinism say the fifth leaf of the "Book of Man" treats of idolatry and putrefaction. These are intriguing characteristics and indicate the importance of this leaf, which is symbolised by the Qabalistic Sephirah Geburah (Gay-Boo'-rah), Force. As we may see, the study of this page demonstrates the law of duality in all phases of creation, — even in terms or words, which may signify the negative or positive (i.e. what is false in comparison with what is real). If we consider the word idolatry we may see two aspects: the negative phase which means passion, passionate love for something false, without value, an inconsiderate love; and the positive phase which represents a sentiment of sincere veneration, true, towards something of a known value.

Putrefaction in its negative phase means all that is rotten, stinking, repulsive. In its positive phase it signifies the process of destruction or decomposition of elements in order to obtain a new element of value, or so the elements can be put together again to build or rebuild a better form.

We learned last week that Chesed represents First Day and is associated with the Pillar of Mercy; so now we find Geburah called Second Day and associated with the Pillar of Severity where it is located in the center. The Planet associated with Geburah is Mars with all the fire and turbulence connected with it. The colour is Red. It is the sphere of punishment and rigour. Titles given to Geburah are Din (Justice) and Pachad (Paw'-khod) (fear). Vehement strength is associated with this sphere. It is the symbol of death. The magical weapons are the scourge, the sword and the spear. All breaks in Universal Law are corrected in Geburah, — it is the center of Karma. Iron is the metal associated with it.

In the Ietziratic Text it is said that Geburah unites itself to Binah. When we recall that in astrology Saturn, the planet assigned to Binah; and Mars, the planet assigned to Geburah, are called the Greater and Lesser Infortunes, we see that there must be more than a superficial connection between the two. Binah is called the bringer-in of death because it is the giver of form to primordial force, thus rendering it static; Geburah is called the Destroyer because the fiery Mars-force breaks down forms and destroys them. Thus we see that Binah is perpetually binding force into form and Geburah perpetually breaking up and destroying all forms with its disruptive energy.

Whenever there is anything that has outlived its usefulness, Geburah must wield the pruning-knife; wherever there is selfishness, it must find itself impaled on the spear-point of Geburah; wherever there is violence against the weak, or the merciless use of strength, it is the sword of Geburah that is the most effectual counteractant; wherever there is sloth and dishonesty, Geburah's sacred scourge is needed; where there is a removal of the landmarks set for our neighbour's protection, it is the chain of Geburah that must restrain. These things are as necessary to the health of the society and of the individual — as brotherly love. Someone has got to cry "Halt" to the aggressor and "Move on" to those who are blocking the way, — and that someone is functioning as a priest in the sphere of the Holy Fifth Sephirah.

With these aspects of Geburah understood, we can see that the spheres of Geburah and Chesed balance each other:

Chesed balances with Mercy the Severity of Geburah.

Chesed is anabolic or upbuilding in contra-distinction to Geburah which is down-breaking and katabolic.

Chesed is the left hand that holds the Orb, Geburah is the right hand that holds the sword.

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Chesed is the King, seated on his throne, holding sceptre and orb, ruling and guiding his people, he is a lawgiver in a time of peace. Geburah is the King dressed as a mighty warrior in his chariot, crowned and armed, fighting for his people in a time of war, ensuring that justice is done. Chesed, the king on his throne, the father of his people in times of peace, may win our love; but it is Geburah, the king in his chariot going forth to war, who commands our respect.

We need Geburah's realism to balance Chesed's idealism quite as much as we need to temper justice with mercy. Experience in the handling of children soon teaches us that when we spare the rod, we spoil the child. Attention needs to be emphasized in the part played by the sentiment of respect — in the emotion of love.

We have a love for the person who is kind, forgiving and compassionate.

-- There is also a love for the person who can put the fear of God into us, should occasion arise. Although of quite a different quality, it is far more steadfast and permanent, and, curiously enough, far more emotionally satisfying than the love in which no tinge of awe is mingled. It is Geburah that supplies the element of awe, of the fear of the Lord which is the beginning of wisdom, and of a general wholesome respect which helps us to keep to the straight and narrow way and calls forth our better nature — because we know our sins will find us out.

The initiate of Geburah is a very dynamic and forceful person, but he is also a very controlled person. His characteristic virtues are an even temper and patience under provocation. It is well known on the sports field — which is the play aspect of the god of War, that a loss of temper gives the game away. Every boxer knows that if he gets angry and starts fighting instead of boxing, the odds are against him. The initiate of Geburah fights without malice; he spares the weak and wounded; he does not set out to destroy the law but to see to it that it is properly fulfilled. He is the corrector of the balance, and as such is always the defender of the weak and oppressed. When a soul is at that stage of development when the only way it can learn is by experience, Geburah sees that it shall not be disappointed when it goes about looking for trouble. Geburah is thus the Great Initiator of the swollen-headed!

Geburah and Chesed must work together; never the one without the other. We must adore the God of Battles as well as the God of Love in order that the combative element in the universe may not break from its allegiance to the one God, I Am That I Am. (= Eheieh = Kether). The sword must not be cursed as an instrument of evil, but blessed and dedicated in order that it may never be unsheathed in an unrighteous cause. It must not be cast aside in an impracticable pacifism, but placed at God's service — so that when the command goes forth that the evil thing shall not be suffered any longer, the mighty Khamael, Archangel of Geburah, may lead the Seraphim into battle, not in destructive rage, but temperately and impersonally in God's service in order that evil may be cleared up and good prevail.

(NOTE TO M.H.M.): REMEMBER: SEPHIROTH 1 - 2 & 3 ARE IN THE "UPPER WORLD" AND INDEED SOME TAKE THESE THREE TOGETHER AND REFER TO IT/THEM AS "DEITY". CREATION BEGINS AT SEP. 4 WHICH IS 1ST DAY. TONIGHT WE ARE AT SEP. 5 CALLED 2ND DAY. IT IS ESSENTIAL TO POINT OUT THAT THE TWO OUTSIDE COLUMNS OF THE TREE REPRESENT UNBALANCED FORCES AND THEY MUST BE BALANCED OR ELSE WE ARE OUT OF HARMONY AND IN TROUBLE. WE SAW THAT CHESED WAS ALTRUISTIC LOVE AND MERCY. WE FIND TONIGHT THAT GEBURAH IS JUDGEMENT, SEVERITY, PUNISHMENT. TO EXHIBIT NOTHING BUT LOVE AND MERCY AND HAVE NO JUDGEMENT AND PUNISHMENT WOULD MAKE ONE A NAMBLY-PAMLY MOLLY-CODDLER, I.E. A SISSY. ON THE OTHER HAND IF ONE WAS ALL JUDGEMENT AND SEVERITY AND SHOWED NO MERCY OR COMPASSION, ONE WOULD BE A TYRANT AND A CRUEL DESPOT. SO WE SEE HERE THAT "JUSTICE MUST BE TEMPERED WITH MERCY" I.E. THE TWO EXTREMES MUST BE RECONCILED -- RESULTING IN THE THIRD TERM - WHICH WOULD BE BEAUTY, TIPHARETH, SEPHIRAH 6, WHICH WILL BE OUR STUDY NEXT WEEK.

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- (1) Discuss the DUAL ASPECT of the Geburah Force.
- (2) Discuss how Chesed and Geburah must be balanced. (In the raising of children you hear about "spare the rod and spoil the child" - meaning that if you are too merciful and don't correct the child it will be spoilt.) Also Chesed is the building-up force in the Universe, Geburah is the breaking-down force. Both are necessary for the progress and evolution of the individual/universe.....if our baby body did not break down we could not become a man or a woman.....if the chick does'nt break open the egg-shell it could'nt grow and develop. Oftentimes the breaking down force seems "evil" when it is not understood. Discuss this.

The following is to be charted:

The Magical Image of Geburah is a mighty warrior in his chariot.

This Sphere is assigned to Mars. (Everyone should know what Mars stands for in Astrology.) (War and rash action).

The pair of opposites: Beauty/Ugliness.

The virtues are: Energy & Courage.

The vices are: Cruelty & Destruction.

The Qabalists called it: Elohim Gebor.

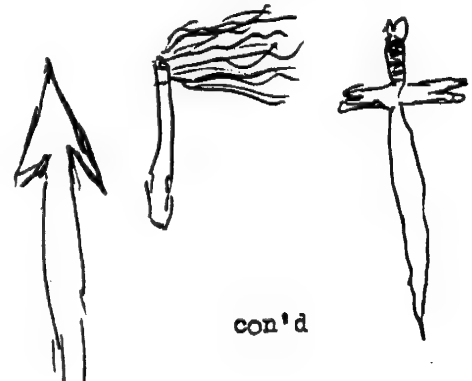
The symbols are: the scourge,
the spear, and
the sword.

The force of Geburah is great and in all likelihood our experiences with it will be such as to give us a definite impression of it. Do not be timid or bashful to face it. It is indeed essential that we contact this vortex early, for thus our tendency toward mental or even physical crystallization will be broken up. — Our complacency may be jarred, but it will be a healthy experience.

The invocation will be: "O thou Most Holy, may we pass through thy purging and be clean."

DISPLAY ILLUSTRATIONS OF THE SYMBOLS: the scourge
the spear
the sword

Either of the three may be used.



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Questions on Notes 7, 8 & 9

Notes Seven

How many Realms are there? (Four)

Name them. (Atziluth, the Archetypal Realm; Briah, the Creative Realm;
IETZIRAH, the Formative Realm; Assiah, the Material World.)

Notes Eight & Nine

What is special about a symbol? (In highly abstract regions the mind can use nothing but symbols. They have the power to convey realizations when the meanings of words become exhausted. They are the seeds of thoughts - and they are the working tools of the mystic!)

What is the Primal Cause of all? (The Ain).

Why is the Ain called the No-thing? (Because it is so remote that nothing can be said about it)(It is beyond and outside the range and concept of the human mind.)

In which Realm does duality begin? (In Briah).

In which Realm do we find the Names of God? (In Atziluth).

In which Realm do we find the Angels? (In Ietzirah, the Formative Realm).

In which Realm are the Archangels? (In Briah).

In which Realm are the elements? (Assiah).

At which point on the Tree does involution end and evolution begin? (No. 10).

What is the name of the Middle Pillar? (The Pillar of Equilibrium).

For homework: Prepare to answer questions on Mystic's Monitor 16 - 20.

HAND OUT : NOTES "SEVENTEEN"

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(Remember that each Sephirah denotes a level of consciousness. Each level of consciousness exists within you.* The study of the Tree of Life is a study of Man. The purpose of our present studies and practices are to enable each person to "tune in" to the levels of consciousness which exist within all people).

* a "level" in your subconscious mind.

T I P H A R E T H

Tiphareth is sometimes called the Place of Incarnation, which is a singularly apropos appellation. The normal human, upon raising his consciousness to the next level above those of mundane life, - - is said to be reborn. It is his second birth; the Adam-man has died; the Christ-man is born. Having rent the Veil of the Temple, the spiritual aspirant has taken the first, and most difficult step towards liberation.

One of the magical images of Tiphareth is the Child. It is the lowest point reached by the incarnated God, and having come into birth in Tiphareth, the Son of God becomes a link between human and Divine. The child is the true son of Binah, Mary, Marah, the Great Sea; but it is the precipitation of that Sephirah through its lower level emanation - Geburah - the Giver of Death. The Son of God is thus born to die, as are all living beings, but his death is ordained and dedicated to a special purpose. While still in this life, he strives to bring his kingdom up out of worldliness and carry it across the Abyss that separates mankind from illumination; he labours to "redeem" humanity, to free it from bondage, to liberate it. He is truly the Redeemer, and in the end, his life is sacrificed, loosing great forces to restore the equilibrium between the elements of the Tree.

Therefore, the second magical image of Tiphareth is the Sacrificed God, and it is this image that has become the focal point of all observances in the Christian churches. It is difficult, if not impossible, to find a church of any Christian sect that does not somewhere feature a Cross, which is not only a Christian symbol, but also one of the symbols of Tiphareth.

What Christians have not considered is the third image of Tiphareth: a majestic King, which brings us straight back to Kether, the Crown. The close tie between the Son and Kether, through Chokmah and Binah, "Our Father (and our Mother) which art in Heaven," has been ignored. Only the link between the Son and Chesed, "Our Merciful Father" is observed. Thus, Christianity has lost its mystic way, and except in a few instances, (Saints Augustine, Francis, Bernard, and Meister Eckhart - - and others - -), there is not, and has not been for some centuries, any visible mystical teaching and practice. The Church, by concentrating upon the image of Christ as the Child and the Sacrificed Redeemer, to the exclusion of the Majestic King, - - has performed an even greater sacrifice - - that of relinquishing the true salvation and liberation of its people.

Meanwhile, the Son stands patiently in Tiphareth, ready to lead all who come to him - - to the illumination of Kether. The road to Kether passes through Tiphareth, which is the meaning of Jesus' words: "No man cometh unto the Father, but by me". This is written in the 14th chapter of the Gospel of Saint-John,

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who must certainly have been a Qabalist, for he has also said in the 10th chapter: "I am the door: by me if any man enter in, he shall be saved." In further support of the probability that John was a Qabalist, one might recall the statement, virtually meaningless under any other interpretation, also from chapter 14: "In my Father's house are many mansions: if it were not so, I would have told you." Is not the Otz Chiim, the Tree of Life, "my Father's House?" And are not the "many mansions" the Sephiroth?

The text in the Sepher Ietzirah says of Tiphareth: "The Sixth Path is called the Reconciling Intelligence, because the inundation of the precipitations are multiplied within it, for it emits its influence as a stream to fill the reservoirs of the blessings by which they are united one to another." The question immediately arises: "Why is the Sixth Path called the Reconciling Intelligence?" The answer is simple once we look at the Tree: It is the only Sephirah to which every Path leads directly. It is in immediate contact with every one of the other Sephiroth, and thus it imparts to the four lower Sephiroth some of its own essence, as well as the essence of each of the higher Sephiroth. Tiphareth is also in the center of the surrounding five Sephiroth which, with it, have collectively been called Adam Kadmon. Receiving the "inundation of the precipitations" from the more ethereal Sephiroth, it "fills the reservoirs of the blessings" of those below it, uniting and reconciling them.

Tiphareth is the only Sephirah to have assigned to it two Spiritual Experiences: the Vision of the Harmony of Things, and the Mysteries of the Sacrificed God. Although seemingly unrelated, they are consonant to a large degree and singularly appropriate to the realm of the Son. The second of these has already been discussed in the context of the magical image of the Child and requires no further elucidation here. And in view of what has been said just above in the Ietziratic text, we should have no difficulty in understanding that upon entering into the vision of the Son, one would become fully aware of the harmony of all things, material as well as spiritual. This Universe is one, - for there is no other. God not only reigns in His world - - He has become His world. If we do not come to understand this, we have not comprehended what is meant by the precipitation of the creative forces through Kether into each of the succeeding Sephiroth. That which finally flows into the most material section of the Tree of Life is the same as that which first entered the Tree from the Ain Soph Aur through Kether.

The Hindu sage says: "Aham Brahmasi" - - "I am Brahman". Does this seem a shocking piece of egocentricity to the person raised under the Christian ethic, or the Jewish ethic, for that matter? Does he really mean to say that he is God? Yes, of course he means it. What else could he be? What else is there for anyone to be? If you are something else than God, you do not exist at all, for God is all existence. There is only existence and non-existence, the latter being only a figure of speech since nothing can not-exist. Would you be willing to say: "I am not God?" To say this is the only real blasphemy, for you are denying both God and yourself, and it would be absurd to deny your own existence.

If you exist, God exists; if God exists, you exist.

How can it be otherwise ?



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